

1. Five Eyes of the Buddha .. or Seven?

The five eyes of the Buddha are sometimes mentioned by Burmese sayadaws in their Dhamma talks, so I have made a little research on their listing in the Pāli scriptures. I have found six different listings. See my discovery below. I have selected a specific color for each so that you can see how they vary. Notice that the first four variations have similarities – all start with *dibba* (at least the non-fleshy part) and finish with *samanta*.

1. *Māṃsa* (fleshly) – *sasambhāracakkhu* (eye-ball), *pasādacakkhu* (eye-sensitivity)
2. *Ñāna/Paññā* (knowledge/wisdom) – a) *buddhacakkhu* (knowledge of other's progress toward enlightenment), b) *dhammacakkhu* (knowledge of the path to enlightenment), c) *samantacakkhu* (omniscience), d) *ñānacakkhu/paññācakkhu* (awareness of the absence of defilements in oneself), e) *dibbacakkhu* (clairvoyance)

1.1 a) *mamsa*, b) *dibba*, c) *paññā*, d) *buddha*, e) *samanta*

- (1) *Mahāniddesa - 2. Guhaṭṭhakasuttaniddeso - par.11¹*
- (2) *Mahāniddesa - 16. Sāriputtasuttaniddeso - par.191*
- (3) *Cūlaniddesa - Pārāyanavaggaṇiddeso - 15. Mogharājamāṇavapucchāniddeso - par.85*
- (4) *Cūlaniddesa - Pārāyanavaggaṇiddeso - 17. Pārāyanatthutigāthāniddeso - par.99*
- (5) *ThqA - 6. Chakkanipāto - 8. Miqajālattheraqāthāvannanā - par.422*

1.2. a) *mamsa*, b) *dibba*, c) *dhamma*, d) *paññā*, e) *samanta*

(1) *SN Tikā 1.4.3.3. Godhika Suttavannanā*

¹ explained further in the related commentary - "duvidhaṁ māṁsacakkhu – sasambhāracakkhu pasādacakkhūti. Tattha yoyām akkhikūpake patiṭṭhito hetṭhā akkhikūpakaṭṭhikena upari bhamukatṭhikena ubhato akkhikūtehi bahiddhā akkhilomehi paricchino akkhikūpakaṁmajjhā nikkhantena nhārusuttakena matthalurige ābaddho setakanhamāṇḍalavicitto māṁsapīṇdo, idam sasambhāracakkhu nāma. Yo pana ettha sito ettha paṭibaddho catunnaṁ mahābhūtānaṁ upādāya pasādo, idam pasādacakkhu nāma. Idamadhippetam. Tadetaṁ tassa sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamāṇḍalassa majjhe abhimukhe ṛhitānaṁ sarīrasaṇṭhānuppattipadese dīṭhamaṇḍale sattasu picupaṭalesu āsittatelaṁ picupaṭalāni viya sattakkhipaṭalāni byāpetvā pamāṇato ūkāsiramattam cakkhuviññāṇādīnaṁ yathārahaṁ vatthudvārabhāvaṁ sādhayamānaṁ tiṭṭhati. Tam cakkhatīti cakkhu, tena māṁsacakkhunā passāmi. Dibbacakkhunāti "addasaṁ kho ahaṁ, bhikkhave, dibbena cakkhunā visuddhenā"ti (ma. ni. 1.284) evamvidhena dibbacakkhunā. Paññācakkhunāti "virajaṁ vītamalaṁ dhammacakkhuṁ udapādī"ti (ma. ni. 2.395; mahāva. 16) evaṁ āgatena paññācakkhunā. Buddhacakkhunāti "addasaṁ kho ahaṁ, bhikkhave, buddhacakkhunā lokam volokento"ti (ma. ni. 1.283) evamāgatena buddhacakkhunā. Samantacakkhunāti "samantacakkhu vuccati sabbaññutaññāṇa"nti (cūlani. dhotakamāṇavapucchāiddesa 32; mogharājamāṇavapucchāniddesa 85) evamāgatena samantacakkhunā."

2.1. a) *dibba*, b) *paññā*, c) *dhamma*, d) *buddha*, e) *samanta*

(1) *MN Tikā 1.1.3. Dhammadāyādasuttavaṇṇanā - par.29*

2.2. a) *dibba*, b) *dhamma*, c) *paññā*, d) *buddha*, e) *samanta*

(1) *MN Tīkā 2.5.2(92). Selasuttavaññanā - par.400*

3.1. A) *MAMSA*: a) *sasambhāracakkhu*, b) *pasāda* + B) *PAÑÑĀ*: c) *buddha*, d) *samanta*, e) *ñāna*, f) *dibba*, g) *dhamma*²

(1) *ItiA* - 2. *Dukanipāto* - 1. *Paṭhamavaggo* - 1. *Dukkhavihārasuttavaṇṇanā*

(2) *ItiA* - 2. *Dukanipāto* - 2. *Dutiyavaggo* - 7. *Nibbānadhātusuttavaññana*³

(3) *PsmA - 1. Sutamayañāñaniddesavaññanā - Vissajjanuddesavaññanā - par.3*

(4) *DhammasaṅgaṇīA - 2. Rūpakaṇḍo - Upādābhājanīyakathā - par.596*

3.2. A) *Ñāna*: a) *buddha*, b) *dhamma*, c) *samanta*, d) *dibba*, f) *paññā* + A) MAMSA: g) *sasambhāracakkhu*, h) *pasāda*⁴

(1) *SNA 4.1(35). Salāyatanaśaṁyuttaṁ - 1. Anicca-vaggo - 1. Ajjhattāniccasutta-vāṇīnaṁ*

(2) *BuddhavamsaA - 1. Ratanacarṇakamanakandavaṇṇanā - par.10*

(3) *Sāratthadīpanī Tīkā* (of *Vinaya Pitaka*) - *Mahāvagga-tīkā* - 1. *Mahākhandhakam* -

Ādittapariyāyasuttavaṇṇanā

² "duvidhām cakkhu – māṃsacakkhu ca paññācakkhu ca. Tesu buddhacakkhu, samantacakkhu, nāṇacakkhu, dibbacakkhu, dhammacakkhūti pañcavidhām paññācakkhu. .. Māṃsacakkhupi duvidhām – sasambhāracakkhu, pasādacakkhūti."

³ "Bhāvatthato pana duvidhaṁ cakkhu – maṁsacakkhu ca paññācakkhu ca. Tesu buddhacakkhu, samantacakkhu, nīṇacakkhu, dibbacakkhu, dhammacakkhūti pañcavidhaṁ paññācakkhu. Tattha "addasam̄ kho ahaṁ, bhikkhave, buddhacakkhunā lokam̄ volokento"ti (ma. ni. 1.283) idam̄ buddhacakkhu nāma. "Samantacakkhu vuccati sabbaññutaññāṇa"nti (cūlava. dhotakamāṇavapucchāniddesa 32) idam̄ samantacakkhu nāma. "Cakkhum̄ udapādī"ti (saṁ. ni. 5.1081; mahāva. 15) idam̄ nīṇacakkhu nāma. "Addasam̄ kho ahaṁ, bhikkhave, dibbena cakkhunā visuddhenā"ti (ma. ni. 1.284) idam̄ dibbacakkhu nāma. "Virajaṁ vītamalaṁ dhammacakkhum̄ udapādī"ti (ma. ni. 2.395; mahāva. 16) idam̄ hetṭhimamaggattayasañkhātar̄i dhammacakkhu nāma. Maṁsacakkhupi duvidhaṁ – sasambhāracakkhu, pasādacakkhūti. Tattha yvāyaṁ akkhikūpake patiṭṭhito hetṭhā akkhikūpakaṭṭhikena, upari bhamukaṭṭhikena, ubhato akkhikūṭehi, anto matthaluṅgena, bahiddhā akkhilomehi paricchinno maṁsapiṇḍo, sañkhepato catasso dhātuyo – vaṇṇo, gandho, raso, ojāsambhavo sañṭhānam̄ jīvitam̄ bhāvo kāyapasādo cakkhupasādoti cuddasa sambhārā. Vitthārato catasso dhātuyo tamnissitā vaṇṇagandharaso jāsañṭhānasambhavāti imāni dasa catusamuṭṭhānikattā cattālisam̄ honti, jīvitam̄ bhāvo kāyapasādo cakkhupasādoti cattāri ekantakammasamuṭṭhānevāti imesaṁ catucattālisāya rūpānam̄ vasena catucattālisa sambhārā. Yam̄ loke "setam̄ vatṭam̄ puthulam̄ visaṭam̄ vipulam̄ cakkhū"ti sañjānanto na cakkhum̄ sañjānāti, vatthum̄ cakkhuto sañjānāti, yo maṁsapiṇḍo akkhikūpake patiṭṭhito nhārusuttakena matthaluṅgena ābaddho, yattha setampi atthi kaṇhampi lohitakampi pathavīpi āpopi tejopi vāyopi. Yam̄ semhussadattā setam̄, pittussadattā kaṇham̄, ruhirussadattā lohitakam̄, pathavussadattā patthaddham̄, āpussadattā paggharati, tejussadattā pariçayhati, vāyussadattā sambhamati, idam̄ sasambhāracakkhu nāma. Yo pana ettha sito ettha paṭibaddho catunnam̄ mahābhūtānam̄ upādāya pasādo, idam̄ pasādacakkhu nāma. Idañhi cakkhuviññānādīnam̄ yathāraham̄ vatthudvārabhāvena pavattati."

⁴ dve cakkhūni – ñāṇacakku ceva māṃsacakku ca. Tattha ñāṇacakku pañcavidham – buddhacakku, dhammacakkhu, samantacakku, dibbacakkhu, paññācakkhūti. .. Māṃsacakkhupi duvidham – sasambhāracakkhu, pasādacakkhūti

⁵ "buddhacakku nāma āsayānusayañāṇeva indriyaparopariyattañāṇañca, yam – "buddhacakkuñā lokam volokento"ti (mahāva. 9; ma. ni. 1.283; 2.338) āgatañ. Dhammacakkhu nāma heṭṭhimā tayo maggā tīṇi ca phalāni, yam – "virajam vītamalam dhammacakkhuñ udapādī"ti (mahāva. 16; ma. ni. 2.395) āgatañ. Samantacakku nāma sabbaññutaññānam, yam – "pāsādamāruyha samantacakkuñ"ti (mahāva. 8; ma. ni. 1.282; 2.338) āgatañ. Dibbacakkhu nāma ālokapharañena uppannañ ñāṇam, yam – "dibbenā cakkhunā visuddhenā"ti (pārā. 13; ma. ni. 2.341) āgatañ. Paññācakkhu nāma catusaccaparicchedakaññānam, yam – "cakkhūm udapādī"ti (sa. ni. 5.1081; mahāva. 15) āgatañ. Māṃsacakkhupi duvidham – sasambhāracakkhu, pasādacakkhūti. Tesu yvāyam akkhikūpake akkhipaṭalehi parivārito māṃsapiṇḍo, yathā catasso dhātuyo vanṇagandharasojā sambhavo jīvitam bhāvo cakkhupasādo kāyapasādoti sārikhepato terasa sambhārā honti. Vitthārato pana catasso dhātuyo vanṇagandharasojā sambhavoti ime nava catusamuṭṭhānavasena chattiñsa, jīvitam bhāvo cakkhupasādo kāyapasādoti ime kammasamuṭṭhānā tāva cattāroti cattārīsa sambhārā honti. Idam sasambhāracakkhu nāma. Yam panettha setamaṇḍalaparicchinnena kaṇhamanḍalena parivārite ditṭhimandale sannivittham rūpadassanasamattham pasādamattam, idam pasādacakkhu nāma. Tassa tato paresañca sotādīnam vitthārakathā visuddhimagge vuttāva. – that is explained even further in SN Tika 4.1(35). Salāyatanaśaṇyuttam - 1. Aniccavaggo - 1. Ajjhattāniccasuttavaṇṇanā - par.54 - "Cakkhatīti cakkhu, ñāṇam, yathāsabhāvato ārammaṇassa jānanena samavisamam ācikkhantañ viya pavattati attho. Tathā māṃsacakku. Tampi hi rūpadassane cakkhatīti cakkhu. Buddhānañyeva cakkhūti buddhacakku, asādhārañato hi sattasantānesu sassatuccchedadiṭṭhi anulomikaññāṇayathābhūtaññāṇañceva kāmarāgānusayādīnañca yāthāvato vibhāvitaññānam āsayānusayaññānam indriyaparopariyattaññāṇca. Heṭṭhimā tayo maggā catusaccadhammesu vuttākārena pavattiyā dhamme cakkhūti dhammacakkhu, tathā tesam phalāni taṇṭtamāṭipakkhesu paṭipassaddhipahānavasena pavattanato. Samantato sabbadhammesu cakkhukiccasādhanato samantacakku, sabbaññutaññānam. Dibbavīhārasannissayena laddhabbatō devānam dibbacakkhu viyāti tam dibbacakkhu, abhiññāvise. Ālokam vadhetvā rūpadassanato "ālokapharañenā"ti vuttam. "Idam dukkham ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhūm udapādī"tiādinā (sañ. ni. 5.1081; mahāva. 15) nayena āgatattā catusaccaparicchedakaññānam "paññācakkhū"ti vuttam. Tadidam "vipassanāññā"ti vadanti, "vipassanāmaggaphalapaccavekkhaṇaññāñ"ti apare. Paccayabhūtehi etehi abhisambharīyantīti sambhārā, upatthambhabhūtā catusamuṭṭhānikarūpā. Saha sambhārehīti sasambhāram. Mahābhūtānam upādāya pasīdatīti pasādo. Akkhikūpake akkhipaṭalehi ubhohi akkhidalehi. Sambhavoti āpodhātumeva sambhavabhbūtamāha. Idha "terasa sambhārā"ti vuttam. Atṭhasaliniyam (dha. sa. atṭha. 596) pana sañthānena saddhim "cuddasa sambhārā"ti āgatañ. Tattha sañthānanti vanṇāyatanameva parimaṇḍalādisañthānabhūtam. Visum vacanam pana nesam tathābhūtānam atathābhūtānañca āpodhātuvanṇāyatanānam yathāvutte māṃsapiṇḍe vijjamānattā. Sambhavassa catudhātunissitehi saha vuttassa dhātuttayanissitatā yojetabbā. Diṭṭhimandaleti abhimukham ṭhitānam paṭibimbapaññāyanaṭṭhānabhūte cakkhusaññītāya diṭṭhiyā pavattitthānabhūte mandale. Sannivitthanti etena cakkhupasādassa anekakalāpagatabhāvo dassito. Tathā hi so satta akkhipaṭalāni abhibyāpetvā vattati. Yasmā so satta akkhipaṭalāni byāpetvā ṭhitehi attano nissayabhūtehi katūpakāram taṇṇissiteheva āyuvanṇādīhi anupālitaparivāritam tisantatirūpasamuṭṭhāpakehi utucittāhārehi upatthambhiyamānam hutvā tiṭṭhati. Rūpadassanasamatthanti attānam nissāya pavattaviññāṇassa vasena rūpāyatanadassanasamattham. Vitthārakathāti tassa cakkhuno sotādīnañca hetupaccayādivasena ceva lakkhaṇādivasena ca vitthārakathā.

2. Five Māras

There are five *Māras* ("tempters") in Buddhist scriptures, which have power over beings in the world until they attain *Nibbāna*. I have searched them in Pāli scriptures and found them in different orders. I have selected a color for each of them so that the differences and similarities are more apparent.

a) *kilesamāra* (Māra the defilements), b) *khandhamāra* (Māra the five aggregates), c) *abhisaṅkhāramāra* (Māra the conditioned formations), d) *maccumāra* (Māra the death), e) *devaputtamāra* (Māra the deity)

(1) *kilesakkhandhaabhisankhāramaccudevaputtamāre*
Khpath.A - 5. Maṅgalasuttavaṇṇanā - Evamiccādipāṭhavaṇṇanā
*MN Tīkā - 1.4.4. Cūlagopālakasuttavaṇṇanā*⁶

(2) *kilesakhandhaabhisankhāradevaputtamaccumāre*
MahāniddesaA - 7. Tissametteyyasuttaniddesavaṇṇanā - par.49
*Vism.1 - 7. Chaanussatiniddeso - par.144*⁷

(3) *ariyamaggakkhaṇe kilesamāro abhisankhāramāro devaputtamāro ca carimakacittakkhaṇe khandhamāro maccumāro cāti pañcavidho māro abhibhūto parājito*
UdānaA - 3. Nandavaggo - 10. Lokasuttavaṇṇanā

(4) *khandha kilesābhisaṅkhāramaccudevaputtamārādike*
SuttanipātaA - 3. Mahāvaggo - 7. Selasuttavaṇṇanā - v.565-7
ThgA - 16. Vīsatnipāto - 6. Selattheragāthāvaṇṇanā - v.831
ApadA - 1. Buddhavaggo - 1. Buddhaapadānavavaṇṇanā - v.24-25

(5) *Apica khandhābhisaṅkhāramaccudevaputtamārānam tesam sahāyabhāvūpagamanatāya senāsaṅkhātassa kilesamārassā ca mathanato "mārasenamathānā" tipi attho gahetabbo. Evañca sati pañcamārānimmathānabhāvena attho paripuṇṇo hoti. Ariyasāvakāpi hi samudayappahānapariññāvasena khandhamārām, sahāyavekallakaraṇena sabbathā, appavattikaraṇena ca abhisankhāramārām,*

⁶ Māroti cettha kilesamāro veditabbo. Khandhābhisaṅkhārā hi tassa pavattanabhāvena gahitā, maccumāro visum gahito eva, kilesamāravaseneva ca devaputtamārassā kāmabhāve ādhipaccanti.

⁷ explained in *Vism. Tīkā - 7. Chaanussatiniddeso - par.144* : "Saṅkhepatoti ettha samucchedappahānavasena sabbaso appavattikaraṇena kilesamārām, samudayappahānapariññāvasena khandhamārām, sahāyavekallakaraṇavasena sabbathā appavattikaraṇena abhisankhāramārām, balavidhamanavisayātikkamanavasena devaputtamaccumārañca abhañji bhagge akāsi. Parissayānanti upaddavānām. Sampati, āyatiñca sattānām anatthāvahattā māraṇaṭṭhena vibādhanaṭṭhena kilesāva māroti kilesamāro. Vadhakaṭṭhena khandhāva māroti khandhamāro. Tathā hi vuttam "vadhakām rūpām 'vadhakām rūpa'nti yathābhūtām nappajānātī"tiādi (sam. ni. 3.85). Jātjarādimahābyasananibbattanena abhisankhārova māroti abhisankhāramāro. Samkilesanimittām hutvā guṇamāraṇaṭṭhena devaputtova māroti devaputtamāro. Sattānām jīvitassa, jīvitaparikkhārānañca jānikaraṇena mahābādhārūpattā maccu eva māroti maccumāro."

balavidhamanavisa�ātikkamanavasena maccumāram, devaputtamārañca samucchedappahānavasena sabbaso appavattikarañena kilesamāram mathentīti, iminā pana tesam orasaputtabhāve kārañam, tīsu puttesu ca anujātatañ dasseti. Mārasenamathanatāya hi te bhagavato orasaputtā, anujātā cāti.

DN Abhinava Tikā 1. Ganthārambhakathāvaññanā

(6) *Jinanti devaputta kilesābhisañkhāram accu khandhamārasañkhāte pañcavidhe māre balavidhamana saññānaucchedapahāna saññāya ve kallanidānopacchedavisayātikkamavasena pañca hi añkārehi jitavāti jino, tam.*

Vinayavinicchaya Tikā - Uttaravinicchaya-tikā - Ganthārambhakathāvaññanā - par.1

3. Venerable Soṇa and Venerable Uttara

Ven. Soṇa and ven. Uttara were sent by king Asoka to spread Buddhism in the Golden Land. Well, where was that Golden Land? I have read a number of literary sources and below I am presenting you the relevant snippets.

Facts and Fiction - the Myth of Suvannabhumi (Nicolas Revire)

= > although the Shwedagon has fifteenth century inscriptional evidence for the myth of Soṇa and Uttara, there are no such early inscriptions for Nakhon Pathom that seem to refer to this legend, except for some mid-nineteenth century musings by Thai religious and royal figures, a measure of the continuing influence of the Sri Lankan tradition most likely based on the Mahāvaṃsa. In Nakhon Pathom, as a matter of fact, it was only with King Mongkut, an ex-monk and Buddhist scholar in his own right, crowned as Rāma IV (r. 1851-1868), that Asokan missions were suddenly given prominence and associated with the site. In the same vein, it has to be remembered that the actual name of the city "Nakhon Pathom" is a modern designation which became official only with King Rāma VI (r. 1910-1925). It derives from *nagarapañthama* in Pāli, which means the "First City," that is, the most ancient and prominent one in Thailand.

= > At all events, the above stories and various legends of uncertain age, relating to the conversion of Suvaññabhūmi, either by Gavampati, a living disciple of the Buddha, or by Soṇa and Uttara under the reign of Asoka, clearly seem to be the source for later local traditions and folklore. For example, one hill-site located a few kilometers west of Bilin, near Thaton, Lower Burma, spread the belief that Soṇa and Uttara had died there, but this is probably an eighteenth or nineteenth century legend, recorded by Taw Sein Ko (1893: 5). There is, of course, no substance in reality for this, but it clearly shows how these two arahants have recently been "Burmanised."¹⁴ Conversely, another modern tradition in Central Thailand has it that the relics of Soṇa thera are kept in a certain Wat Si Mahathat in Lava, presumably Lopburi (Phra Thammathatto and Pho Na Pramuanmark 2532 [1989]: 101; see *infra* n. 19).

= > 15 The traditions of Soṇa and Uttara, and that of Gavampati, seem to perfectly merge together in late Mon or Burmese chronicles such as the Sāsanavaṃsa, a text composed in Pāli in 1861 (Bode 1897: 35-37; Law 1952: 40-42). See also Pranke (2004: 130-133, 138, 167-168) and Tun Aung Chain (2010: 3-6, 11, 13-14). 16 Sometimes erroneously called the "Cambodian Mahāvaṃsa" on the premise that all known

manuscripts are written in Khmer or Khom script. Oskar von Hinüber, however, is of the idea that its composition may be of Thai or Burmese origin (2001: 93). 17 ExtMhv. XII, 7: "Sabbe pi te mahātherā gacchantā attapañcama paccantime janapade vattesum upasampadām" (Malalasekera 1988: xxvi, 117). See also Sp I 64 (Jayawickrama 1962: 57, 182). 18 In the same vein, the Vāmsadīpanī gives slightly different spellings for their names (Pranke 2004: 132). I am grateful to Patrick McCormick for sending me a copy of these two Mon-Burmese sources. 19 Thanks are due to Louis Gabaude for drawing this obscure reference to my attention. Although the work is not explicitly dated, there are internal elements in the composition, such as a reference to King Bhumibol (Rāma IX, r. 1948- ?) on page 94, as a "reincarnation" of one of Sona and Uttara's first disciple in Suvaṇṇabhūmi, which allow me to place the text in the second half of the twentieth century. This is also confirmed elsewhere by Chand Chirayu Rajani (1987: 152-153) whose pen name was actually Pho Na Pramuanmark, that is, the co-author of the tamnan himself ! 20 Well-versed colleagues inform me that this group of five monks, possibly of "Mon-Burmese" origin, is also known in Central Thailand as "Luang Pu Lok Udon" or "Phra Khru Lok Udon." These legendary monks are reputed to have very long lifespan because of the supernatural powers they have attained through the assiduous practice of meditation (Private communication with Danai Preechapermprasit and Justin McDaniel).

Sacred Sites of Burma - Myth and Folklore in an Evolving Spiritual Realm (D.M. Stadtner)

= >The moment when Sona and Uttara discover the lost and ruined Shwedagon, 236 years after the demise of the Buddha, is today no longer part of the 'standard' legend, but was preserved in later Mon texts (Pe Maung Tin 1934: 57). The two monks who discovered the Shwedagon in these later versions were not Sona and Uttara but Moggaliputta and Uttara. The discovery of the lost pagoda is a minor theme in these later Mon works, almost an afterthought, compared to its central role in the 15th century inscriptions. Moggaliputta and Uttara were also responsible for the rebuilding of the lost Shwemawdaw, recorded in a 19th century Shwemadaw Pagoda chronicle (Browne).

= > Pagan had three vital connections to the legendary past of Burma and Buddhist India, each facet highlighted somewhat differently in the various chronicles over the centuries. The first was a visit to Pagan by the Buddha to make a prediction about the rise of the city in the future and its first august monarch, usually named Pyusawhti. The second was to connect Pagan to earlier prestigious capitals in Burmese history, specifically Tagaung and Shri Kshetra, and by doing so to also the Sakya family in India to which the Buddha belonged (ROB: 5. 121; Tun Aung Chain 2004a: 124). In this vein, Pyusawhti's predecessor named Thamoddarit was linked to the Pyu dynasty at Shri Kshetra, sometimes in a roundabout way but at others directly, with some texts claiming that he was a nephew of the last Pyu king (Glass Palace Chronicle: 28; Vamsadipani: 141; Alexey Kirichenko, personal communication). The third connection was to the foreign evangelising missions sent from India at the time of Asoka that included Sona and Uttara's mission to Lower Burma and Mahinda to Sri Lanka. Pagan was said by the 18th century to be located in Aparantaka, or Sunaparanta, a 'country' that received one of Asoka's missions and in Burma identified with

central Burma (Alexey Kirichenko, personal communication). The mission was headed by Dhammarakkhita who converted the inhabitants. However, Buddhism inexorably declined after Dhammarakkhita's visit to the point where it had vanished in Sunaparanta. Moreover, Pagan became overrun by 'sham ascetics', or 'false monks' who 'wore bright red robes' (Sasanavamsa: 62; Vamsadipani: 142). These monks were a disagreeable lot, even demanding to deflower virgin brides on the eve of their weddings, an unspeakable custom upheld even by the king (Glass Palace Chronicle: 71). This group was collectively known as the Ari and symbolised everything that good-minded Buddhists abhorred.

Sasanavamsa - The History of the Buddha's Religion, B. C. Law

= > But when the king named Anuruddha in the town of Arimaddana had conquered the city of Sudhamma with its king and had brought them to ruin, then the Ramanna country was without a king. In the town of Muttima in the Ramanna country there existed six schools, separated from each other, and belonging to various communions and various groups. The line of Sona and Uttara was one school, and the remaining were the lines of Sivali, Tamalinda, Ananda, Buddha, and Mahanaga. The religion established by king Dhammadetiya remained undivided. It was of the same communion and formed one group.

Glass Palace – Chronicle Of The Kings Of Burma

[The lineage of Anomadassi[^] At that time the chief elder of the religious order was Ashin Anomadassi. This is his lineage: of the two monks of the Third Council, Sona and Uttara, who came to Suvannabhummi in the cause of religion, Ashin Sona the elder had ten pupils who abode with him, the chief of whom was Ashin Mahasobhita; his pupil was Ashin Mahasomadatta; his pupil, Ashin Sumanatissa; his pupil, Ashin Sobhagaj his pupil, Ashin Somadatta; his pupil, Ashin Anomadassi, When Ashin Anomadassi was in charge of the religion, divers saints and monks who were practising piety in the countries of Burma, Mon, Arakan, Shan, Yun, Linzin, and Sokkate, came one by one and studied and took away the sacred Pali and the commentary, which had only been handed down by word of mouth from teacher to teacher;

Asoka and the Missions - Anandajoti Bhikkhu

But for sixty thousand there was a penetration of the Dhamma, and three and a half thousand sons of good families went forth. One and half thousand daughters of good families also went forth. Since that time when a prince was born in the King's Palace the Kings gave them the names of Soṇa and Uttara.

The Life of Sacred Sites (unknown author)

One major change after the Burmese seizure of Pegu 1538 was the total disappearance of the Mon myth underpinning the Shwemawdaw in Pegu. The Mon myth centred on a tooth-relic enshrined in the

Shwemawdaw by Sona and Uttara that was tied to Gavampati, a disciple of the Buddha important for the Mon (Stadtner 2007a). For unknown reasons, the Mon myth about the Shwemawdaw tooth-relic became completely lost after the Burmese conquest of Lower Burma. It was replaced by a myth that maintained the Shwemawdaw held two hairs of the Buddha obtained by two brother merchants. This major earlier Mon myth about the tooth-relic vanished completely from the historical record until a Pali inscription was discovered accidentally at Pegu in the mid-20th century. This case forcefully demonstrates how myths connected to even major pagodas can be eclipsed, forgotten, and sometimes dropped completely from the historical record. Pagan is perhaps the best illustration of this phenomenon, since there are no temples whose original myths have survived from their period of construction.

Pranke (2010) On Saints and Wizards (article)

34 Through this and related legends the Mons and the Burmese identify Lower Burma as *Suvaṇṇabhūmī*, the 'Golden Land.' The legend of *Sona* and *Uttara*, which first appears in the *Dīpavaṃsa*, was recast into its familiar Burmese form in the 15th-century *Kalyāṇī* inscriptions of King *Dhammadetī*. See *Taw Sein Ko* 1892: 48–49; *Oldenberg* 1992: 159–160.

4. Monk Sarañā's Instruction of Basic Meditation

What follows is a transcription of my instruction for relaxation and loving-kindness, which I commonly teach during short Dhamma discussions or meetings. It has been kindly transcribed by Tanja, who also provided her German translation. Her friend Babsi contributed a number of valuable corrections.

| English | Deutsch |
|---|---|
| First we make sure that we sit in a comfortable and healthy position | Zuerst begeben wir uns in eine bequeme und gesunde Sitzposition |
| Comfortable means that we can stay in this position for 20 minutes | Bequem bedeutet, dass wir 20 Minuten lang in dieser Position verweilen können |
| If there is too much pain, you can try to observe it for some time, and if you feel you cannot stand it, you can change your position | Wenn Du zu viel Schmerz empfindest, versuche ihn eine Weile zu beobachten und wenn Du spürst, dass Du ihn nicht aushalten kannst, ändere Deine Sitzhaltung |
| The second requirement is that our posture is healthy. And to make it healthy, there are two things: to straighten the back and to lower the head so that the chin is closer to the chest | Nun schauen wir, dass unsere Sitzposition gesund ist. Dazu achten wir auf zwei Dinge: den Rücken gerade zu halten und den Kopf etwas zu senken, so dass das Kinn näher an der Brust ist |
| We see the floor right in front of us and we do not close the eyes, because if we close the eyes, we may fall asleep or have some unnecessary imagination. So although we see in front of us, we do not concentrate on it. So we put one hand on the other, any hand on any hand and connect the thumbs and keep it in a line | Wir blicken direkt vor uns auf den Boden und schließen die Augen nicht, denn wenn wir die Augen schließen, könnten wir einschlafen oder haben unnötige Fantasien. Obwohl wir auf den Boden blicken, konzentrieren wir uns nicht darauf. Wie legen eine Handfläche in die andere, egal wie herum, und verbinden die Daumen miteinander zu einer Linie. |

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| When our meditation posture is both comfortable and healthy, we can make the starting determination: from now on for 20min I will meditate on relaxation and loving kindness without any movement | Wenn unsere Meditationshaltung bequem und gesund ist, können wir unseren Anfangsentschluss fassen: von jetzt an, für die nächsten 20 Minuten, werde ich über Entspannung und liebende Güte meditieren, ohne mich dabei zu bewegen. |
| From now on for 20min I will meditate on relaxation and loving kindness without any movement | Von jetzt an, für die nächsten 20 Minuten, werde ich über Entspannung und liebende Güte meditieren, ohne mich dabei zu bewegen. |
| From now on for 20min I will meditate on relaxation and loving kindness without any movement | Von jetzt an, für die nächsten 20 Minuten, werde ich über Entspannung und liebende Güte meditieren, ohne mich dabei zu bewegen. |
| And I can focus my mind on the top of the head | Und dann kann ich meinen Geist auf den Scheitelpunkt des Kopfes fokussieren |
| And I relax there all tense muscles that I know of | Ich entspanne dort alle angespannten Muskeln, die ich kenne |
| Then forehead, eyes, nose, lips, chin, cheeks, ears, backside of the head, And we relax all muscles throughout the head | Dann an der Stirn, Augen, Nase, Lippen, Kinn, Wangen, Ohren, Hinterkopf Und wir entspannen alle Muskeln überall am Kopf |
| Neck, shoulders, arms, elbows, forearms, wrists, palms, fingers, tips of fingers | Nacken, Schultern, Arme, Ellbogen, Unterarme, Handgelenke, Handflächen, Finger, Fingerspitzen |
| Chest, abdomen, back, and we relax all the muscles throughout the upper part of the body | Brust, Bauch, Rücken Und wir entspannen alle Muskeln <u>am ganzen</u> Oberkörper |
| Buttocks, thighs, knees, calves, heels, ankles, toes, tips of toes, and we relax all the muscles throughout the body | Gesäßmuskeln, Oberschenkel, Knie, Waden, Fersen, Sprunggelenke, Zehen, Zehenspitzen Und wir entspannen alle Muskeln am ganzen Körper |
| So at this point we realize that we are in peace | An dieser Stelle bemerken wir, dass wir friedvoll sind |
| We are not in a hurry to catch a plane or a bus | Wir müssen uns nicht beeilen, um einen Flug oder einen Bus zu erwischen |
| And in that way we are in peace | Und auf diese Weise sind wir friedvoll entspannt |
| Nobody is chasing after us to catch us | Niemand jagt uns nach und möchte uns fangen |
| And in that way also we are now in peace | Und auf diese Weise sind wir jetzt friedvoll entspannt |
| Nobody is blaming us | Niemand wirft uns etwas vor |
| And in that way also we are in peace now | Und auf diese Weise sind wir jetzt auch friedvoll entspannt |
| Also nobody is commanding us to do something or to go somewhere | Niemand sagt uns, was wir machen oder wohin wir gehen sollen |
| And in that way we also in peace now | Und auf diese Weise sind wir nun auch friedvoll entspannt |
| So we acknowledge the reality that at this present moment we enjoy peace | Uns ist bewusst, dass wir in diesem Moment Frieden genießen |
| And we enjoy the peace that we have now | Und wir genießen den Frieden, den wir jetzt empfinden |
| So we can establish ourselves in that peace | Und so können wir uns auf diesen Frieden einlassen |

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| And we establish ourselves in peace by reciting in our mind this sentence: may I be in peace, may I be in peace | Und wir verankern uns im Frieden, indem wir in unserem Geist den folgenden Satz aufsagen: Ich lasse zu, dass ich friedvoll bin Ich lasse zu, dass ich friedvoll bin |
| So at this point I can realize that although I am in peace there may be other beings who are not in peace | Ich stelle nun fest, dass obwohl ich voller Frieden bin, es andere Lebewesen gibt, die keinen Frieden haben |
| So I can start in this room: there are living beings such as human beings, perhaps some little animal beings and maybe even other invisible beings according to how I believe in them | Ich beginne in diesem Raum: es gibt hier Lebewesen, Menschen, vielleicht ein paar kleine tierische Wesen und vielleicht sogar andere unsichtbare Wesen, je nachdem, wie es meinem Glauben entspricht |
| So whatever are the beings in this room, I allow them to be in peace: may all beings in this room be in peace, may all beings in this room be in peace | Was auch immer für Wesen in diesem Raum sind, ich lasse zu, dass sie friedvoll sind: Mögen alle Wesen in diesem Zimmer/Raum friedvoll sein, Mögen alle Wesen in diesem Raum friedvoll sein |
| And I can extend my loving kindness to this building: may all beings in this building be in peace, may all beings in this building be in peace | Und ich kann meine liebende Güte auf das ganze Gebäude ausdehnen: ich lasse es zu, dass alle Wesen in diesem Gebäude friedvoll sind, ich lasse es zu, dass alle Wesen in diesem Gebäude friedvoll sind |
| May all beings in this village be in peace | Ich lasse zu, dass alle Wesen in diesem Dorf friedvoll sind |
| May all beings in this region be in peace | Ich lasse zu, dass alle Wesen in dieser Region friedvoll sind |
| May all beings in this country be in peace | Ich lasse zu, dass alle Wesen in diesem Land friedvoll sind |
| May all beings on this continent be in peace | Ich lasse zu, dass alle Wesen auf diesem Kontinent friedvoll sind |
| May all beings on this planet be in peace | Ich lasse zu, dass alle Wesen auf diesem Planeten friedvoll sind |
| May all beings in all the worlds be in peace | Ich lasse zu, dass alle Wesen in allen Welten friedvoll sind |
| We can return to ourselves: May I be in peace | Und wir kehren zu uns selbst zurück: Ich lasse zu, dass ich friedvoll bin |
| So from now on we can meditate on the unlimited loving kindness for all beings including ourselves | Und von jetzt an können wir über die unbegrenzte liebende Güte für alle Lebewesen, mich selbst eingeschlossen, meditieren |
| And we mediate like this until the end of the meditation time. So in our mind we repeat again and again: may all beings, including me, be in peace. May all beings, including me, be in peace | Und wir meditieren so bis zum Ende unserer Meditation. In unserem Geist wiederholen wir immer wieder: ich lasse zu, dass alle Wesen, ich selbst eingeschlossen, friedvoll sind ich lasse zu, dass alle Wesen, ich selbst eingeschlossen, friedvoll sind |

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| If there are any thoughts, worries or pain, we let them come, let them change and let them go | Wenn irgendwelche Gedanken, Sorgen oder Schmerzen entstehen, lassen wir sie kommen, wir lassen sie sich verändern und wieder gehen |
| And if they don't go, it is no problem, we let them be there | Und wenn sie nicht wieder gehen, ist das kein Problem. Dann lassen wir sie da sein |
| If they go, we return to our meditation object: | Wenn sie gehen, kehren wir zu unserem Meditationsobjekt zurück |
| May all beings, including me, be in peace | Ich lasse zu, dass alle Wesen, ich selbst eingeschlossen, friedvoll sind |
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| So because the time for our meditation is finished, we make our last determination: | Da die Zeit für unsere Meditation nun vorüber ist, nehmen wir uns für die Zukunft fest vor |
| From now on I will be always mindful and shine with loving kindness | Von jetzt an werde ich immer achtsam sein und liebende Güte ausstrahlen |
| From now on I will be always mindful and shine with loving kindness | Von jetzt an werde ich immer achtsam sein und liebende Güte ausstrahlen |
| From now on I will be always mindful and shine with loving kindness | Von jetzt an werde ich immer achtsam sein und liebende Güte ausstrahlen |
| | |
| And with that determination we slowly and mindfully change our meditation posture | Und mit diesem Entschluss verändern wir langsam und achtsam unsere Meditationshaltung |
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| When we have changed our meditation posture, we still keep still for one or two minutes and enjoy the peace that we have generated during the meditation | Wenn wir unsere Meditationshaltung verändert haben, halten wir uns noch für eine oder zwei Minuten still und genießen den Frieden, den wir während der Meditation aufgebaut haben |
| | |

May all beings be happy and healthy ☺

monk Saranya